Go and drop behind the body of the monitor lizard;
Pierce it, dear cousin.
Leave that place, arrow-brother,
Go and cleave it in the angle (or edge) of the back.
Leave that place, arrow-brother,
Go and doubly (?) cleave it in the tail.
Leave that place, arrow-brother,
Go and cleave it in the angle of the tail.
Leave that place, arrow-brother,
Go and doubly (?) cleave it in the neck.
Leave that place, arrow-brother,
Go and doubly (?) cleave it in the stomach.
Leave that place, arrow-brother,
Go and fix (yourself) in the middle of the armpit.

"In order to rhyme all the lines ought to end in a long a.

"*Ettama* is an evident mistake for *atanama*.

"*Tomma* is for *tumba*, a Vaedi word for tail, the Sinhalese is *tuba*.

"*Accen* and *accem* are for *assin*, abl. of *assa*, angle or corner.

"*Laeffen* is a word I have not previously met with. The only probable derivation with which I am acquainted is the Tamil *iraṭṭa*, Sin. *reṭṭa*, double, two-fold.

"*Mnaeld* means younger brother.

"*Kiri kuru*, lit. milk cousin, simply means dear cousin."

Love Charms.

832 Love magic or charms to compel love do not seem to exist among the wilder Veddas, though in the Bintenne we were told that women may charm the waist strings they give to their husbands, in order to ensure their fidelity.

Amulets.

301 Before discussing the existence of these it is necessary to determine to what extent the Veddas now wear, or formerly wore, ornaments.

Disregarding the stories current among the Sinhalese that the Veddas formerly had valuable jewellery and pots of pure gold—legends of which the Veddas themselves are quite

[errata — see p. xx. — Analyst]

5: Spittel D-5 (ca. 1920) 1965 AX5 Vedda AX5

the other heel. Python fat is used for fractures. *Nagamaru-alla* has a great reputation as an aphrodisiac, less among the Veddas than among the Moors and Tamils. *Bing kohomba* (*munronia pumila*) gathered in the hills, and *hanas* (*cannabis indica*) grown surreptitiously, are always barterable. Besides the lesser poisons used for stupefying fish, there are the deadly *weragalla-alla* (*gloriosa superba*); *mansa-kalle* (*laportea crenulata*); *thea-hadurugedde* (*cerbera odallam*) and *kirinthea*.

There can be little doubt that much of the *cannabis indica* obtainable in Ceylon is grown in the forests by the encouragement of Moors. Traffic in the drug being illegal, the plant is cultivated clandestinely in sequestered jungle clearings or scattered amidst the vegetation of *chenas*. Though the plants fetch a good price, they are hardly worth the trouble and risk involved in tending them; and they say that "money got from *hanas* never stays in the hand." Not only have the plants to be watered for at least three months, but, very often, just as the crop is ready for harvesting, a thief helps himself to it. The commodity is conveyed to the lonely coast or the high road in the dead of night, along unfrequented game trails, in bags containing nests, grain, or dried meat.

A poignant story concerns the discovery of the *nagamaru-alla*, that esteemed aphrodisiac so difficult to find. A Vedda boy and his sister were travelling alone in the forest, when a shower of rain drove them to seek shelter under a tree. As is usual with Veddas when they rest, the boy stuck his arrows into the ground. Then, taking out of his pouch of monkey skin a chew of *demata* bark, he shared it with his sister; and, plucking out an arrow from the ground, placed on its point a little lime and gave it to her. She had scarcely tasted this when she began to manifest unsisterly familiarity. Her brother, incensed and shamed, drew his bow and killed her on the spot. Overcome by sorrow at what he had done, he debated in his mind as to why his sister, so good before, should suddenly have behaved so shamelessly. It occurred to him that the explanation might lie in the spot the arrow had been implanted; digging there he found a yam his arrow had transfixed. Thus was its named derived *nagamaru-alla* or yam that killed a sister; the Tamils call it *thangai kolai* which means the same thing. The marks of the tragedy are said to be evident to this day in the red spots that fleck the flower and leaf. I have seen the plant, a ground orchid, twice, but only the white-flowered variety not the reputedly more potent mottled. The slender stalk, bearing a delicate flower about half the size of a lupin, grows out of two downy ovoid yams.

The proper home of the Vedda is the *galge* or cave; and in these until recent years, the wilder of them exclusively lived. Now they only serve as occasional haunts, and therefore often have other occupants besides Veddas, chiefly bears; for this reason no Vedda approaches an unoccupied cave without warning: "*Cho-ho-ho, cho-ho-ho,*" he shouts. "*Kiribala, haria, haria, cho-ho-ho, cho-ho-ho.*" A snarl and a rush often greet the words. These rock-shelters are invariably hidden away among trees and boulders, and are extremely difficult to find except by those who know them.

Many of the caves are spacious, open and inviting; others dark and forbidding. Some source of water, such as a stream or spring, is usually at hand. The sloping roofs of the caves often present such crude picture galleries as we saw at Henanagalla, also wasps' nests, and the clustering